

5-27-1963

Evangelical Visitor - May 27, 1963 Vol. LXXVI. No. 11.

J.N. Hostetter

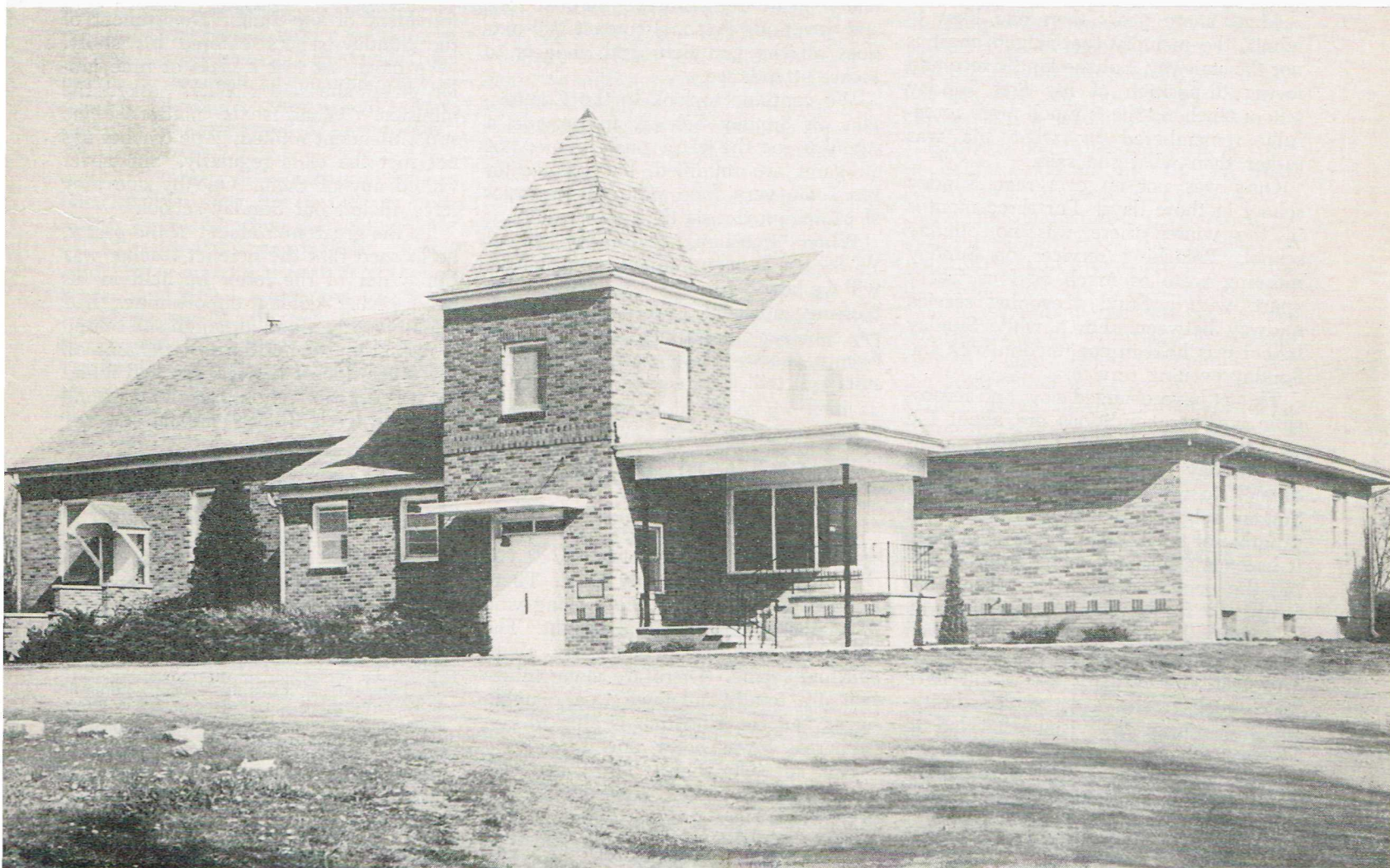
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Evangelical VISITOR

May 27, 1963



THE ZION CHURCH, RURAL ABILENE, KANSAS

As Dedicated, April 28, 1963

(see account page 13)



EDITORIAL

The Sunday School

AN EARLY recollection surrounds climbing the winding stairway to a small room in the loft of Manor Church. Gone now, we climbed this sharp bending, steep ascent to our Sunday school class.

Many more years than one likes to admit, the memory that lingers most is not the stairway, but the kindly face and loving disposition of my first Sunday school teacher. She is much more forcefully remembered by what she was rather than what she said.

Ours was not an evergreen Sunday school in those days. For three months in the winter there was no Sunday school. Preaching services on Sunday morning were as much as four weeks apart, with a Sunday evening service midway between. For a while Sunday school was held in conjunction with the Sunday evening service.

Things have changed now and impossible weather conditions are about the only factor that forbids a Sunday morning Sunday school get-together. It is difficult to say how much influence the Sunday school has had on the over-all program of the church. To say the least, it had some bearing on the church seeing the need of coming together more frequently for worship and Bible study.

Regretfully we admit of the church losing all too many youth along the way. However, the casualty list would have been much greater had the older brethren not caught the vision that led to Sunday schools. "Chapter and verse" can be cited of losses that were experienced because short-sightedness delayed the start of Sunday school.

Its record stands undisputed as an early training center for the brotherhood. Many an esteemed church leader of the last sixty years made a trembling beginning as a Sunday school teacher. Numerous Sunday school superintendents, while serving, were called by the church into the Christian ministry.

One could be cited as lacking in understanding save to agree that numerically, we are small as per our tenure of years in Sunday school work. A brightening hope is the fact of about a 100% increase in Sunday school enrollment in

the last twenty years, United States and Canada. The Board of Christian Education working through the Commission on Sunday Schools, has done well in helping to lift our sights, visualizing more and more the potential of the Sunday school in building congregations.

We await the Sunday night of General Conference, "Futurama of Sunday School Work." After the Centennial Banquet, the speeches, the unveiling, to all of these we look forward with expectation, then what! This we must anticipate, there are no magic formulas in doing effective Sunday school work.

A belief in the Bible as the greatest of all in character building, is fundamental. There is no replacement for the teacher whose heart and soul are born of love and devotion. Personal contact still outdoes all the gimmicks and gadgets to secure attendance.

We continue to look to the Commission on Sunday Schools to provide a stimulus for the extra push. True, not all gains are solidified, but this writer has some very fond pastoral memories of campaign thrusts that gave results.

When "Futurama of Sunday School Work" has been presented, even before, will we bow before the Lord and ask His blessing and help! Can we better a five per cent per annum increase in the next twenty years? Time, devotion and results will tell!

J. N. H.

Spiritual Vision

Howard W. Oursler

THERE ARE SOME who have 20/20 vision who are spiritually blind. There are others who cannot see a thing who have phenomenal spiritual insight. The Bible has a great deal to say about spiritual seeing. There are many things that are totally unknown to the unbeliever, but the Christian is able to say, "Whereas I was blind, now I see."

Not all Christians, however, have good spiritual vision. Some cannot see very far. They are earthbound, concerned with the near and the tangible. Others cannot see things close at hand as clearly as they should. Both need an adjustment of their spiritual vision. We recognize the needs of the near-sighted and the far-sighted in the realm of the physical. We ought to be as alert in the realm of the spiritual.

In a delightfully helpful devotional book by Virginia Ely, *Adoration*, there is a story of a young pastor who received a letter from one of the members of his congregation which brought great sorrow to his inexperienced heart. "Too

late," it read "have I recognized the will of the Lord in my life. I wonder if souls will be lost because of my mistake."

The letter went on to tell how in the writer's youth the Lord had spoken to her heart about yielding her life to Him in special service. Instead she had followed her own desires, had married and become the mother of three children.

Now, with an unbelieving husband as a continual source of regret, and with an obligation to her children, she realized that she had missed the Lord's will for her life. The letter revealed an anguish of spirit that tore at the heart of the young minister.

While the pastor was thinking on the tragedy of this misspent life, the superintendent of the Junior Department of the Sunday school entered his study. "We have just lost a class of nine junior girls," she said. "Why?" asked the minister. "What is the matter?" The superintendent replied, "The teacher has not met the class regularly. She never visited any of them. One by one they have all left our Sunday school."

To the great amazement of the pastor, he learned that the derelict teacher was the writer of the letter he held in his hand. Nine golden opportunities had been given her, and although she sensed a responsibility for the lost millions on the other side of the sea, she had failed to see her obligation for those young lives that were in her immediate charge.

EVANGELICAL VISITOR

Volume LXXVI

Number 11

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Editor: J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor. H. A. Ginder, C. W. Boyer, H. G. Brubaker, Walter Winger, Isaiah F. Harley.


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: J. Wilmer Heisey, Bloomfield, N. M.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: LeRoy Walters, 925 Homberg Ave., Baltimore, Md.; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.

Brethren in Christ Publication Board, Inc.: C. N. Hostetter Jr., Samuel F. Minter, J. Wilmer Heisey, Paul Hostetter, Joseph R. Aiken, H. G. Brubaker, Isaiah F. Harley.

Subscriptions: \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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IN THE DIVINE scheme of salvation the doctrine of faith is central. God addresses His words to faith, and where no faith is no true revelation is possible. "Without faith it is impossible to please him."

Every benefit flowing from the atonement of Christ comes to the individual through the gateway of faith. Forgiveness, cleansing, regeneration, the Holy Spirit, all answers to prayer, are given to faith and received by faith. There is no other way. This is common evangelical doctrine and is accepted wherever the cross of Christ is understood.

Because faith is so vital to all our hopes, so necessary to the fulfillment of every aspiration of our hearts, we dare take nothing for granted concerning it. Anything that carries with it so much of weal or woe, which indeed decides our heaven or our hell, is too important to neglect. We simply must not allow ourselves to be uninformed or misinformed. We must know.

For a number of years my heart has been troubled over the doctrine of faith as it is received and taught among evangelical Christians everywhere. Great emphasis is laid upon faith in orthodox circles, and that is good; but still I am troubled. Specifically, my fear is that the modern conception of faith is not the Biblical one; that when the teachers of our day use the word they do not mean what Bible writers meant when they used it.

The causes of my uneasiness are these:

- ▶ The lack of spiritual fruit in the lives of so many who claim to have faith.
- ▶ The rarity of a radical change in the conduct and general outlook of persons professing their new faith in Christ as their personal Saviour.
- ▶ The failure of our teachers to define or even describe the thing to which the word *faith* is supposed to refer.
- ▶ The heartbreaking failure of multitudes of seekers, be they ever so earnest, to make anything out of the doctrine or to receive any satisfying experience through it.
- ▶ The real danger that a doctrine that is parroted so widely and received so uncritically by so many is false as understood by them.
- ▶ I have seen faith put forward as a substitute for obedience, an escape from reality, a refuge from the necessity of hard thinking, a hiding place for weak character. I have known people to miscall by the name of faith high animal spirits, natural optimism, emotional thrills and nervous tics.
- ▶ Plain horse sense ought to tell us that anything that makes no change in the

man who professes it makes no difference to God either, and it is an easily observable fact that for countless numbers of persons the change from no-faith to faith makes no actual difference in the life.

Perhaps it will help us to know what faith is if we first notice what it is not. It is not the believing of a statement we know to be true. The human mind is so constructed that it must of necessity believe when the evidence present to it is convincing. It cannot help itself. When the evidence fails to convince, no faith is possible. No threats, no punishment, can compel the mind to believe against clear evidence.

Faith based upon reason is faith of a kind, it is true; *but it is not of the character of Bible faith*, for it follows the evidence infallibly and has nothing of a moral or spiritual nature in it. Neither can the absence of faith based upon reason be held against anyone, for the evidence, not the individual, decides the verdict.

To send a man to hell whose only crime was to follow evidence straight to its proper conclusion would be palpable injustice; to justify a sinner on the grounds that he had made up his mind according to the plain facts would be to make salvation the result of the workings of a common law of the mind as applicable to Judas as to Paul. It would take salvation out of the field of the volitional and place it in the mental field, where, according to the Scriptures, it surely does not belong.

brought forward as proof that the Bible is true.

This is touted as being a great support to faith, the idea being that if a Bible doctrine can be *proved* to be true, faith will spring up and flourish as a consequence.

What these brethren do not see is that the very fact that they feel a necessity to seek proof for the truths of the Scriptures proves something else altogether, namely their own basic unbelief. When God speaks unbelief says "How shall I know that this is true?" I AM THAT I AM is the only grounds for faith.

To dig among the rocks or search under the sea for evidence to support the Scriptures is to insult the One who wrote them. Certainly I do not believe that this is done intentionally; but I cannot see how we can escape the conclusion that it is done, nevertheless.

Faith as the Bible knows it is confidence in God and in His Son Jesus Christ; it is the response of the soul to the divine character as revealed in the Scriptures; and even this response is impossible apart from the prior inworking of the Holy Spirit. Faith is a gift of God to a penitent soul and has nothing whatsoever to do with the senses or the data they afford. Faith is a miracle; it is the ability God gives to trust His Son, and anything that does not result in action in accord with the will of God it is not faith but something else short of it.

Faith and morals are two sides of

FAITH — the Misunderstood Doctrine

A. W. Tozer

True faith rests upon the character of God and asks no further proof than the moral perfections of the One who cannot lie. It is enough that God said it, and if the statement should contradict every one of the five senses and all the conclusions of logic as well, still the believer continues to believe. "Let God be true, but every man a liar," is the language of true faith. Heaven approves such faith because it rises above mere proofs and rests in the bosom of God.

In recent years among certain evangelicals there has arisen a movement designed to prove the truths of the Scriptures by appeal to science. Evidence is sought in the natural world to support supernatural revelation. Snowflakes, blood, stones, strange marine creatures, birds and many other natural objects are

the same coin. Indeed the very essence of faith is moral. Any professed faith in Christ as personal Saviour that does not bring the life under plenary obedience to Christ as Lord is inadequate and must betray its victim at the last.

The man that believes will obey; failure to obey is convincing proof that there is not true faith present. To attempt the impossible God must give faith or there will be none, and He gives faith to the obedient heart only. Where real repentance is, there is obedience; for repentance is not only sorrow for past failures and sins, it is a determination to begin now to do the will of God as He reveals it to us.

—*The Alliance Witness*, used by permission. Dr. A. W. Tozer suddenly passed away in Toronto, Monday morning, May 13, 1963.

Alvin C. Burkholder

Our World — Our Church —

THIS MESSAGE is born out of the desire to face some of the basic problems of our day. We must be realistic and evaluate the world in which we find ourselves. We must likewise scrutinize our church in light of the present day conditions and recognize our responsibility to the Commission of our Lord, "Go ye into all the world and preach the Gospel to every creature."

OUR WORLD

We are living in a radically changing world. Ours is an age of crisis, of many upheavals, of exhilarating revolutions in all phases of life. Such terms as cold war, hot war, nuclear warheads, missiles, H-bombs, iron and bamboo curtains, peaceful co-existence, nationalism, subversion, riots and racism are commonplace in our vocabulary. We have witnessed the birth of new nations by the score, many of them no doubt premature, but coming forth with such travail as to rock the very foundations of our present world order.

Many of us remember when former President Roosevelt proclaimed to the world four freedoms:

1. Freedom of speech everywhere
2. Freedom of worship everywhere
3. Freedom of want everywhere
4. Freedom of fear everywhere

Where are these freedoms today? There is less freedom of speech today than at any time in world history. Approximately one billion people are unable to speak freely. Nation after nation has been swallowed up by the Russian Bear; missionaries have been forced to leave their stations and religious freedom has been suppressed.

Is there freedom from want when over half the world's population knows the pangs of hunger? Fear rates high until today the whole world is afraid, trembling, standing as it were on the precipice of destruction. President Kennedy has warned us that the people must contemplate the date when this planet will no longer be habitable.

What's wrong with the world? What is causing the unrest, fear, frustration and despair? If we look to the world and their leaders, we do not find the answer. They seemingly do not know why, in supposedly the best enlightened generation of modern civilization, man has waged two major wars of destruction, plus conflicts imposing bloodshed, barbaric methods of cruelty, murdering innocent men, women and children. Leaders are stunned by the rise of crime

and delinquency. The day as foretold by our Lord seems to be upon us.

For nation shall rise against nation and kingdom against kingdom. There shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you. And ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall arise and shall deceive many, and because iniquity shall abound the love of many shall wax cold; but he that endureth unto the end the same shall be saved."

The answer is not found in the halls of the United Nations. It is not found at the counsel table where nations are trying to outlaw war by disarmament. The ailment of our sick world is sin. "We have all sinned and come short of the glory of God." Man is a rebel at heart; a fallen race, he is rebellious against God and God's Word.

Jeremiah says, "The heart is deceitful above all things and desperately wicked." The answer lies in the Word of God and the cure is the acceptance of the Gospel of salvation as provided by God's only begotten Son on Calvary.

OUR CHURCH

We are one of the older denominational organizations; our history dates back beyond one hundred and fifty years. The spirit that caused the formation of our fellowship has been rediscovered within recent years.

Our founding fathers had one outstanding passion—that of spreading the Gospel. From our earliest records we find outreach in the establishing of churches as part of our early history. Thrilling indeed are the incidents of the "Brethren" going by horseback to preach the gospel in distant places. Lancaster County, Pennsylvania, was the home base and Ohio and Eastern Canada were the frontiers for evangelism and the planting of churches in those years.

A noted and praiseworthy characteristic of these people was their distinctiveness as they lived pious separated lives. Their great concern was to promote and perpetuate the simple teachings of God's Word and interpret literally the scriptures in relation to modesty, simplicity and nonconformity, closely relating their interpretation to

custom and tradition. This resulted in our people living in isolation, divorcing themselves from the culture and many activities of their day.

Approximately sixty years ago a religious awakening touched the life of the church when the teaching of the Spirit-filled life as a definite personal experience brought new life to our brotherhood. This enlarged our vision and strides were made in enlarging our border, particularly in the area of Home and World Missions.

It was not until recent years that General Conference began to move away from a position of isolation and realistically came to grips with the need of widening horizons and affiliating with larger organizations such as NHA and NAE in order to more effectively have a voice in today's world.

The consciousness that we live in two cultures; the church and the world, has caused adjustments of meaning. In some cases these changes have been a great blessing and God's approval seems to be manifest. In contrast, individuals have taken license for the flesh and allowed the spirit of the world to control their manner of living, thus forfeiting their testimony and personal victory.

Assembly for fellowship, Bible study and worship with those of like precious faith is vital to Christian growth. Of prime importance is the need for personal communion with God. We need to acquire a knowledge of the Word, received under the Holy Spirit through study classes and listening to the sermon.

OUR MISSION

We need to participate in the larger society seeking to make known the message of the Gospel, the answer to a sin-sick world. We must give ourselves to the task of discovering the best ways to communicate the Gospel.

The days of isolation from the world are past. To some this may be a tragedy, and we confess our sympathy and understanding goes out to this group. But, we cannot return, nor do we wish we could, for the challenge of the hour demands a Spirit-anointed church, vibrant with life, ready to alleviate suffering humanity by applying the teachings of the Gospel. From some we hear the cry of self preservation of our group, but

Our Mission

we need to be more concerned about proclamation than preservation.

What is our task as a church? Is it not to make Christ known? Is it not to recognize the urgency of the hour and do everything in our power for an all-out attempt to reach the world for Christ.

That the church in general is in a death battle, few will deny. The world is arrayed against the church. Too often we find ourselves divided as to the type of weapons to be used in battle. Unfortunately we cannot seem to learn from past experience, to divide and become contentious we find ourselves consumed one of another and the enemy marches on.

Others seem to rely upon the dollar and man's ability. However important men and money may be, they are not the answer. To attack Satan with material and physical weapons alone is like attacking a modern tank with a pea shooter. "For though we walk in the flesh, we are not carrying on our warfare according to the flesh and using mere human weapons. For the weapons of our warfare are not physical, weapons of flesh and blood, but they are mighty before God for the overthrow and destruction of strongholds." II Cor. 10:3-4 (Amplified New Testament).

If our church is going to fulfill her mission, it will take a total mobilization of forces and resources. This calls for a strengthening of our leadership; for a deeper commitment to Christ and to the work He has called us. To our laity there will need to be a new sense of dedication that steers away from materialism and self interest. A new awareness will need to grip us that God wants our all, including time, energy and finances.

Eric S. Fyfe, in his book, *Man's Peace—God's Glory*, relates the following story by the missionary, John Alexander Clark, who was a missionary in the Belgian Congo some forty-five years.

Because hunting was the mission's sole source of meat supply, Mr. Clark used to go hunting with his African boys. On one such trip they sighted a lion, but excitement soon yielded to alarm, as they observed the animal's prey; an African whom the lion was dragging off to devour. Fortunately mis-

sionary Clark was able to shoot the lion and seconds later he was at the side of the victim, who was still alive but torn, lacerated and delirious.

Mr. Clark and the boys carried the wounded man to the mission and cared for him until he was well enough to return to his village some distance away.

Months passed and no news was heard from the former patient. One day while Mr. Clark was seated on the veranda of the missionary home, he was surprised to see a group of people and animals coming toward the mission.

Mr. Clark rose to meet the group at the edge of the veranda. The leader, a fine figure of man, knelt before him.

"Missionary, don't you recognize me?" Suddenly Mr. Clark recognized that this was the man who months before had been nearly killed by the lion.

The African drew himself up to his full height.

"It is the law of the forest tribe, that when a man has been attacked by a lion and his life has been saved by another, he no longer belongs to himself. He belongs to his saviour. The lion was about to eat me, you saved my life. So, here I am. All that I am and have be-

longs to you. My wives are your wives, my children are your children, my possessions are your possessions; I am your slave."

Today we call this Conference to an all out commitment to the unfinished task of building a strong home base. This means local congregations that are aggressive in soul winning. This means the establishing of new churches and extension of our borders. This means the support of our schools and colleges for the training and developing of our youth for church leadership and missionaries. This means the support, by prayer and finance, of all the phases of the Lord's work for which God has made us responsible.

We must work together pooling every faculty we possess and every human resource at our disposal and yet recognize that without God's blessing all will be in vain. We should not ask Him to bless our labor, but rather that He possess us and control our efforts and planning. Then all praise and glory belongs to Him.

—Upland, California. Adaptation of the Pacific Regional Conference message, March, 1963.



Ministry to Individuals

Thelma H. Book

THESE SPRING DAYS stand between the old school year and the beginning of the new one in Japan. In two more weeks our sixth grade Sunday school pupils begin the new world of Junior High; the third year high school students who have graduated have already entered new jobs or have gone away to begin life in university. At the same time, from the big cities the students have returned for a short vacation between the two schools.

Most of my time in these last two weeks has gone into entertaining and talking with these young people. Miss O---, baptized in Senzaki, graduates from college and goes to work in Tokyo, planning to give her services to a church near her new work. Another returns to her third year of college to teach Sunday school in the little Baptist church there; she also is fruit of evangelism in Nagato. Another—the moving spirit in getting friends to come to Bible class—leaves for Tokyo. Her brother returns to Shimonoseki where he is active in that church. And who is left?—we feel like asking.

The Lord works, people are saved; but they all leave us and the fruit of their witness is felt everywhere but here in the church that gave them birth! [“. . . and they that were scattered abroad went every where preaching the word.” Remember?]

We praise the Lord that He is keeping them faithful and making them a witness in the places where they go, but it makes things look so very discouraging here, sometimes . . . There are just about ten Christians left, divided between Senzaki and Nagato churches when this year's exodus takes its toll. And often, due to circumstances beyond their control, they will have to work on a Sunday or be unable to fulfill certain obligations in service toward the church.

THANKFUL THOUGHTS, TOO!

Yesterday, two of the recently graduated girls who made decisions just this year and are employed in Nagato came here after church. They had many questions about the difference between sin and temptation, how Christians can witness, etc.

“In Mark after Jesus healed the leper,



Doyle and Thelma Book and Charity Kay.

why did He tell him not to say anything about it?” “What is the unpardonable sin in the book of Hebrews?” . . . Not skeptical questions — but questions of growing, maturing Christians.

The one girl mentioned some of the books she had been reading from the church library and I was amazed at how many books she has read since she became a Christian. And I wished with all my heart that I could buy up all the good Christian books that are on the market without always having to worry about how much money is allotted in the budget!

. . . ALL KINDS OF CONTACTS . . .

More and more we see that our ministry here is to individuals. New people do not come to the services unless they have had some prior contact, as a rule.

But how to make these contacts count for a testimony to Christ—that is the problem of the foreigner in this culture. We have all kinds of shallow contacts. How can we make them deep enough that we can begin to share Christ with them? We are laying this before the Lord. He has given an idea or two. But *we* are uncreative, it seems.

When Our Contract Expired

When our contract ran out and it appeared that we might not be able to find something suitable and reasonable elsewhere, people said they would be lonely without the store and at a loss in the securing of Christian supplies. After much hunting, prayer and negotiations the Lord gave us a fine, cheery, and larger place right on the main drag just beyond the big new bank. Two workers, one on a full-time but minimum salary basis and the other part-time largely on a service basis, are devoted to the store and its ministry.

Peter Willms, Japan (March)

Australian Visitor Expected

“Later this year we expect to be favored with a visit by Brother Alan Dixon, a Methodist lay preacher, and a member of the Australian Brethren in Christ Missions Council. He expects to be here, God willing, for approximately two months, from late July to September. We are looking forward to this visit, to fellowship together in the Lord, to his ministry to us, and to learning some more Australian. He should be with us over our Regional Church Conference in Southern Rhodesia. Regional Conference (Southern Rhodesia) is planned for August 29 to September 1, at Matopo Mission.

Sister Perle Harvey is very much in our prayers these days. She is feeling much better but the Doctor hasn't got at the bottom of her illness yet.

David E. Climenhaga, Feb. 25

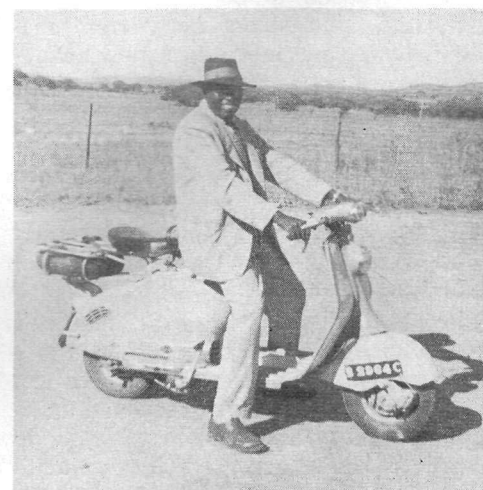
(Note: Sister Harvey was ordered to the hospital for a month of complete rest. According to our latest word, she was planning to go home to Wanezi Mission on Easter Sunday. Continue to remember the Harveys in your prayers that she may be completely restored.

BCWM Office

Meet Our Overseas Christians

Rev. Mangisi Sibanda, Southern Rhodesia No. 5

IT WAS December 3, 1932, and Rev. L. B. Steckley, along with Bishop Brubaker, was baptising new church members at an out-school love feast. A boy of fourteen stepped into the water and



Rev. Mangisi Sibanda and his motor scooter.

Evangelical Visitor

was baptized. Twenty-five years later he would become Overseer of the Wan-ezi District.

Before he began courting, Mangisi Sibanda prayed earnestly that the Lord would give him a good wife—and God did give him a dedicated and encouraging helper [daughter of one of the little girls pictured with Sister Cress on page 91 of Sister Davidson's book *South and South Central Africa*].

Brother Sibanda especially enjoys visiting people and making new contacts. He can often be heard speaking of new villages he has visited, and he makes a special effort to visit the sick as often as he can.

Pray for this dedicated overseer that he may continue to have wisdom and foresight in his work. Pray *with* him for the concern of his heart that when people repent they may know what has happened and their lives may genuinely change.

(Sent in by G. H.)

Ecumenical Encroachments on the Mission Field

A REQUEST FOR PRAYER

"Pray for CCNR—Christian Council of Northern Rhodesia—meeting July 3 to 6. This is the body which represents the mission societies and churches in this part of Africa. The World Council of Churches is making its influence felt in this body increasingly, changing the emphasis from an evangelical approach to a less fundamental and social approach."—*Bishop J. E. Musser*

In a well studied survey of "Ecumenism and Missions" in the October-December issue of *Africa Now* (Sudan Interior Mission), the Rev. Raymond J. Davis writes: "Probably no greater time of danger has come upon the Christian Church than the present, when men who call themselves Christian resort to theological double talk to achieve Christian union, and when faith cannot be distinguished from doubt by the language it uses or confession it makes." How confusing this is to infant churches abroad!

African Brother Called Home

A faithful member of the Matopo Mission congregation for many years, diligent in preaching the Gospel, and effective in building up several outstation congregations in the midst of a busy and successful farmer's life, Msindo Jiyane attended the Easter service at Matopo and called at a few villages on his way home to say *good-bye*.

Tuesday he went to Bulawayo with a load of vegetables to sell, as was his wont. While talking there with his brother-in-law, Rev.

Sandi Vundhla, pastor of the B in C churches in Bulawayo, he suddenly fainted and fell down.

He was taken to the hospital and died the same evening. He had been in ill health for some time following a stroke. Earlier at a Communion Service he had told missionaries that they would not see him often anymore.

He was ready to go—a soul redeemed from darkness, as you and I, through the obedience of Christ. What if no one had told us and him?

His dear faithful wife takes this sorrow "as a Christian should" writes one of the missionaries.

Missions Editor



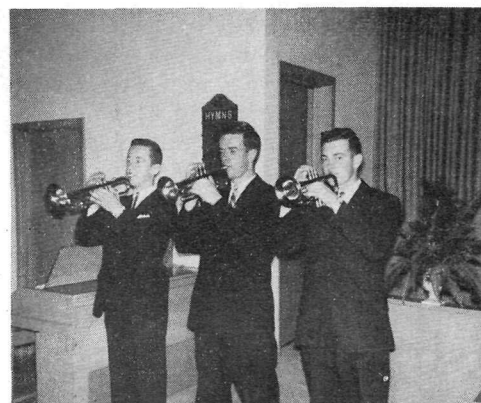
The Ridgemount Church, Hamilton, Ontario.

Report on Boy's Brigade

THE Christian Service Brigade at the Ridgemount Church, Hamilton, Ontario, plays a significant role in the ministry of this young congregation.

Under the leadership of Captain Lloyd Hogg, and Lieutenant Elmer Long, a fine group of boys meets each Tuesday evening for Brigade activities. This group of fellows represents a great potential for the Lord's work and for the growth and outreach of the Ridgemount Brethren in Christ Church.

Imagine the challenge to Pastor J. Allan Heise to have over a dozen teenage boys attend a Sunday evening service. And to all those who have invested in this extension church there is here represented some first-fruits. Boys are a challenging field.



Trumpet trio from neighboring brigade plays in worship service.



Hamilton Boys' Brigade share in a Sunday evening service; gathered for Tuesday evening activity — corporals in the front row.

Crusaders

Church Leaders Present Calls to Service

WHAT IS THE first question you will ask when you consider a job? Is it the time required, the number of dollars you can earn, the length of vacation periods, the working conditions, the educational requirements, the chances for promotion? Or would you ask about the provisions for retirement?

A young person who thinks first of his plans for retirement may be credited with foresight. But he may, at the same time, be nearsighted.

A primary concern for financial security will not provide a sound basis for effective Christian service. It is not in keeping with the spirit of Him who came, "not to be ministered unto, but to minister."

Such probing questions and comments as these were a part of the Denomination Day observance on Messiah College campus recently. A concern to challenge youth to Christian service in the Brethren in Christ Church took three of our bishops to the campus. In a series of talks and personal interviews they presented the service program of the church and encouraged students to place service and sacrifice above security in their plans for the future.

Since many church youth are being graduated in these next weeks and will be laying plans for future work, the comments of our bishops are particularly timely.

Bishop Ulery, of the Central Conference, spoke from his long experience in the world mission program. He pointed out that the compulsion for outreach has always been fired by a spirit of selfless dedication and sacrifice. The mission program has advanced as Christians have given themselves to their calling to work at home or abroad.

Reviewing the progress of mission work at such key points as New York City, Chicago, and San Francisco, Bishop Ulery reminded youth of opportunities to serve near home. He also traced the growth of world missions from the

beginnings of work in the various countries: Africa in 1898; India in 1914; Japan in 1953; and Cuba in 1955. All of these fields, he emphasized, are dependent upon a continued spirit of sacrificial service that Christ might be made known to our generation.

Closely relating his challenge to that of missions, Bishop Ginder, of the Atlantic Conference, spoke on the opportunities of Voluntary Service as a means to effective Christian witness. He cited the close tie to mission work which VS provides in such programs as are now in operation in New

York City. Here a corps of twelve VS personnel have engaged themselves in employment in the city and have turned the major part of their income to the support of missions. In 1962 the total income from the New York City VS unit amounted to \$17,174.20.

The Voluntary Service program was begun in 1946. Since that time VS workers have given an accumulated total of 1500 years and 2700 summers in service, with a total time value of \$6,390,000.

But these are only the measurable factors. More important are the benefits which these young people have derived from their having served in places and by means which would not otherwise have been possible for them. The values in terms of enlarged horizons for Christian witness are immeasurable.

There is a need now for VS and for I-W workers. There is a need in African missions for teachers, nurses, and for general assistants in building and agriculture. Similar opportunities exist in the Navajo mission program in New Mexico. Here there have recently been five I-W and five VS assignees performing many services vital to the work. VS workers, who serve on a subsistence basis of \$10 per month, are able to make significant contributions to the church service program in terms of financial support, in services rendered, or both.

Bishop Byers, of the Allegheny Conference, urged the consideration of students in behalf of the many churches who are needing pastoral leadership. He pointed to the several causes which have brought about a situation of critical need among our churches. Among these causes are the normal vacancies created by

retirement, the new pulpits which are created by the extension program, the upgrading of requirements for pastors, and the increased role of responsibility which the church and the secular world is placing upon the pastors.

Bishop Byers called for the very best of our men for pastoral leadership. This is a high calling and one which none should enter without a clear motivation for sacrificial service in response to the call of God. But, Bishop Byers emphasized, the rewards for pastoral service are great. The opportunity to work with people on the level of their needs, joys and sorrows is one which carries its own reward. From his experience of thirty years in the ministry, Bishop Byers recognized that the demands of pastoral service are great. But, he stated, the returns are inestimable in terms of present satisfaction and of eternal values.

Decisions regarding your future work will be made on the basis of your estimate of the nature of life itself. Is it simply to be lived in light of present satisfaction and comfort, or is it a trust, an endowment to be invested?

Christian youth will make their decisions in the light of a long-range view which includes Eternity as well as Time. They will plan their lives with a confidence in the providential care of God for those who are doing His will, those who will dare to put first His kingdom and His righteousness.

Consult your pastor for further information on opportunities for service in the Brethren in Christ Church. Not only do you need the church; your church needs you—your dedicated talents, your youthful enthusiasm, your willingness to sacrifice that others might come to know Christ.



Q: I feel the time has come that I should make a definite decision about my career. I want to follow God but am uncertain about my future. How can I be sure of God's will for my life?

A: It is typical of all of us to want to know the end from the beginning. When Jesus called Peter saying, "Follow me" had Peter been like many of us he would have said, "But where are we going?" To answer him Jesus would have had to reply, "Upon dusty roads, on stormy seas, through Gethsemane, past Calvary, into prison, and unto death." And Peter would have kept on fishing.

In Proverbs 16:9 we read, "A man's heart deviseth his way: but the LORD directeth his steps." You need not worry about the things that lie beyond your horizon. Your prime concern is to follow God in the next step. Don't try to delve into God's secrets concerning your life. There is a sense in which the Christian is never sure about his future in this life. Remember the life of the Christian is a walk of faith.

More specifically, only one in a thousand receives the call of God in thunderous tones or blinding lights. For most of us God's will is manifest in the still, small voice. God's will for your life may well be determined by your God-planned circumstances, your God-given abilities, and your God-inspired interests.

The course by which Christian young people can find God's will could be outlined as follows:

1. Total dedication to God's will and a ready response to God's voice. Until you have said, "Here am I," God cannot send you.

2. Unless you feel directed otherwise by God you can feel free to follow your consecrated talents and interests. There is a tremendous need for dedicated Christians in secular vocations. If you have interests in business, follow them. God may be calling you to be a sanctified financier for the Kingdom. Many people preparing for life in this way have been amazed how God has led to opportunities of service.

3. If at any time God would desire to give definite direction to you regarding your future, you can feel assured that He will do so if your heart is open.

4. For some young people study in a Christian college is a means by which they discover the will of God.

5. It is always well to seek the advice of Christian counsellors.

You can be sure that God has a definite plan in His program for you, and if you are following Him, He is leading you.

They Will Not Hear—Unless . . .

Phyllis Pye

TODAY MANY passers-by on the cart path that wanders around the edge of the Barjora farm are stopping to admire the fields of ripened grain. Sturdy stalks with well-filled heads, glistening in the sun, golden and ready to harvest—what a delightful sight to any farmer!

But our hearts are heavy, thinking of another harvest waiting . . .

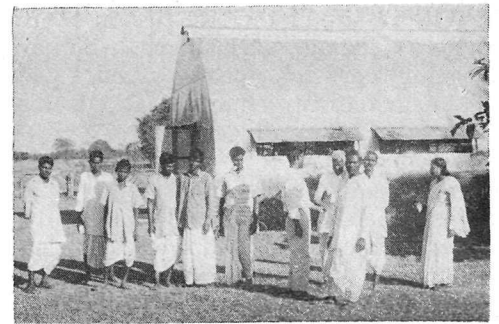
Perhaps one hundred years ago a group of tribals called Uraons moved north from South Bihar to seek employment in the indigo plantations. Here they have remained—a group quite distinct in language and customs from the Santals and other tribal peoples. For many years it was not generally known that hidden in a vast sea of millions generally unresponsive and indifferent to the gospel were this group with warm and responsive hearts.

In neighbouring districts there are few Uraons, but now we know that there are at least seventeen thousand in Purnea District. According to reports by visiting Uraon Christians from South Bihar, the hearts of the people here are open and hungry—a golden harvest ready to be gleaned!

Some fields today are reckoned urgent because of national or international emergencies; and they receive more or less publicity. Here is only quiet, unheralded crisis, as here and there the over-ripened grain falls to the ground—lost.



Pax-men find the rice on the Barjora Farm ready to be harvested.



Village leaders come into Banmankhi for instruction in leader's meetings.

Oh, where are the reapers? "Much will be lost should the harvest wait."

You can share by praying—prayers of intercession, with tears and fasting, that this open door will not be shut until what remains has been gathered. Pray that the new Uraon converts themselves may have a vision for this task.



A group of Uraon Christians.

You can share by giving—to aid Uraon evangelists, an "Apostle Paul" and others who will minister to their own people. If you cannot go personally, you can share in the harvest by giving to help others go.

Quoting from the "Projects for 1963"—
National Preachers—\$34, \$34, \$22, \$13, \$10.60 per month. These various figures represent different individuals. Some give full time, some part. Many of them receive partial support from the church.

You can share by going. Did you know that we have no resident missionary working to gather this harvest? "O, where are the reapers that garner in The sheaves of good from the field of sin?"

Do you respond?—
"Speak and I will answer, Lord, send me!"

THEY WILL NOT HEAR—UNLESS . . .

PREACHERS

Nurturing the Convert

Charlie B. Byers

I'LL STRING up my own fish" was a favorite saying of the late Bishop D. R. Eyster, Thomas, Oklahoma. Simply meaning "once I get people saved, I will get them into my church." This is the concern of every diligent pastor.

A convert class is an excellent way to channel converts and new people into the membership of the church. Church membership is important, nearly imperative, to the life of the congregation.

Don't let any nice words fool you at this point. Some independent ministers who belittle church and denominational membership are the most determined persons to insist on loyalty to their "own" local program which serves the purpose of membership so far as they are concerned.

While they are singing their nice little song about freedom from the stringency of membership, like a subtle spider they are putting silken threads around the people to keep them at all costs.

The pastor must be impressed with the importance of membership for strength and loyalty as well as for growth in grace. No congregation is stronger than its members. If members are admitted into church fellowship without being properly informed concerning the Church and her doctrines, trouble for them and the congregation is likely. Uninformed and unconvinced members form the seed bed for disunity. This will hinder support of the program morally, spiritually and financially.

I therefore submit a seven-point purpose for a convert class, in the following order of importance:

- 1) Help the convert to grow in the grace of God (I Peter 2:2).
- 2) Help the convert understand the great doctrines of the Bible.
- 3) Acquaint the convert with our church program—operated by faith.
- 4) In a forthright manner acquaint the convert with "the doctrines and practices of our church."
- 5) Set forth clearly to the convert "the value of church membership."
- 6) Explain the standards for church membership and the covenant.
- 7) Make clear "how to become a member"; and the steps involved.

BUILDING THE CONVERT CLASS

Plan for a class ahead of time. Don't just take a sudden notion and start next

Sunday — that is too haphazard. Use effective means to invite members into the class. Consult your own record of conversions for the past year. Counsel with your Youth Camp and Crusaders Directors and the Bible School Superintendent.

An effective point of contact is through the Sunday school teachers. Get the names of all in the classes who should be in the Convert Class. Have the teachers speak to their pupils about the Convert Class before its date of beginning.

TIME FOR THE CLASS

The time of the year is not really important, yet springtime is more or less of a natural for receiving members into the church. This does not preclude other times.

If you plan to give six lessons then I suggest you begin about March 1. Conducting the class during the Sunday school hour has proved quite effective for many pastors.

MATERIALS AVAILABLE

Material, covering thirteen lessons, suitable for a three month period is being prepared. Mimeographed copies of the outline of this work will be available by February, 1964. You can gather material from the *Manual of Doctrine and Government*; the *Manual for Christian Youth*; the *Questions and Answers Book*. This *We Confess* is excellent for a short concise guide. Membership requirements and the membership covenant are in the *Manual of Doctrine and Government*.

It is important that the class concludes with clear instruction on how to become a member of the Brethren in Christ Church. Follow through with a plan that brings the convert to a point of decision where he must commit himself, of course without pressure, about membership.

I suggest a slip of paper which, when filled out, will show the pupil's intention concerning baptism and membership, be given each one in the class a week or more before the final lesson with instructions to return it to the pastor's desk at a given time.

This has much better effect than simply saying, if any of you are interested

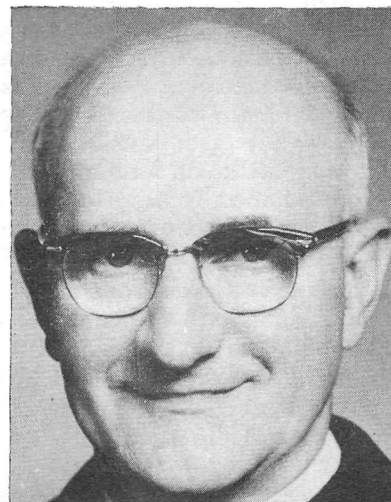
in baptism or membership, "let me know." By the written reply method the pastor knows how to proceed. Then plan to meet with those who wish to be baptized or who wish to join the church and follow through with more detailed instructions.

Do your duty with this class. You have nothing to lose with being forthright, unafraid, positive about our doctrine. People are challenged by a positive, forthright position much more than a weak "it doesn't matter much" approach.

Set forth our position with real challenge, bathe the program well with prayer, and do careful counselling with the candidates and the results will be most rewarding—both to the pastor and to the Convert Class.

—Chambersburg, Pa.

Meet C. Ray Heisey



C. Ray Heisey is pastoring the Conoy Brethren in Christ Church near Elizabethtown, Pennsylvania. He has had a wide range of useful service in our brotherhood.

Born in Salem, Ohio, his was a family of seven brothers and two sisters whose parents were Albert Martin and Susannah Kreider Heisey. Rather singular is the fact that his six brothers joined the Church of the Brethren, while Ray and his two sisters remained valued members of their parents' faith. One sister, Mary, served many years as a missionary in Africa.

He enjoys the advantage of finding Christ as his Saviour when nine years of age. God placed the burden of the Christian ministry on his heart before he graduated from high school. At eighteen years of age he began preaching.

(Continued on page twelve)

A Question and a Story

Thelma Book (Japan)

An open letter to the editor:

Since the occurrence related below, many thoughts come to me almost daily. Recent letters from America included tidings of young people who have run away from Christian homes to be married and of other young people who insist upon immediate marriage when more mature judgment urges to wait. From this side of the Pacific the reasons for these actions on the part of young people who have given Christian testimony sound a little strange.

I ask myself again and again, "What is the evaluation of God who sees the desires of young people of every culture when those who have known His love fly recklessly in the face of parental advice and the best judgment of society? What will be His judgment upon those of us who are unfettered and free to choose His way, but we do not?"

After you have read this story perhaps you can understand why my heart is heavy. Here is a girl who has not our freedoms in choice of a marriage partner. Not yet knowing the abiding presence of God within her to direct her conscience, she must choose her way on the basis of the authority active in her society.

The question:

UPON WHOM DOES THE COMMENDATION OF GOD REST—THOSE FROM CHRISTIAN HOMES WHO FLAUNT HUMAN AUTHORITY AND ADVICE—OR UPON THOSE FROM PAGAN SOCIETY WHO, NOT YET KNOWING CHRIST'S GUIDANCE, CONSCIENTIOUSLY OBEY WHAT THEY HAVE BEEN TAUGHT IS RIGHT EVEN THOUGH THEY HAVE UNEASINESS AND FEAR?

The story:

MISS YANAI had been coming intermittently to the Wednesday evening gathering at Nagato since last summer. We had not seen her for some time when she dropped in again the third week in February.

After the Bible study this young lady, fresh out of college and in her first year of teaching junior high English, spoke to us with tears in her eyes: "I think I cannot come to church anymore because I must get married. I do not want to marry, but it has all been decided and I cannot help myself."

We could tell her heart was heavy almost to breaking, and so we invited her over to the house to talk. She was most frank and opened her heart. The young man is two years older than she and is employed in a bank of this community. He has only a high school education and is the oldest son in the family. They will live with his parents; they are Buddhist.

It all came about this way. The head

of the education department in this district, her "boss," is related to this family and the instigation of the match comes from him. He had laid all the ground work, informed all parties, and everyone was agreed to this match before the girl involved had even the slightest hint that anything was afoot.

She was planning to attend the church Christmas program at our house. (I remember in retrospect that we wondered why she was not there.) But that evening another teacher at her school who was "in" on the plot, dropped by and told her she ought to visit some people with him—it was really her obligation to do so. Innocently, she went with him and was introduced to the young man and his family.

But still she did not know what was going on. It all seemed very strange and worrisome. Then, several days after this bizarre encounter, she was asked, "How about marrying this young man?"

Everyone else had known for some time before the meeting that marriage was going to be proposed. All other parties had ample time to think things through and say whether they even were interested in exploring marriage possibilities. Only this poor child had no mental preparation, no opportunity to stop things before they actually came to a confrontation.

Miss Yanai was in a turmoil. Her parents, his parents, the head of the education department who is go-between, and apparently the young man also, have gone ahead with preparations, assuming all is well; the date is set for the beginning of May.

By the time we talked together, she had known of her impending marriage for about a month. She has seen her fiancé three times, twice with a little opportunity to be alone together. "But," she said sadly, "I am just in my first year of teaching; I am not ready to think about marriage. Still, I dare not refuse. You know that girls in Japan are taught that they must obey."

"If I rebel my situation at work would become untenable and my reputation in this district would become very low. My family would be unable to face society. Life would become unbearable. For a while I contemplated suicide, but finally I resigned myself to follow the plan that has been laid out for me. I

will just have to suffer quietly in my heart."

We were stunned. I felt my heart being torn out of me as I looked at her—so young, so pretty, so happy in her teaching, so thwarted in all her hopes and plans. She has been a seeker after God; we also had many hopes for her salvation. Now her whole life will take on a new pattern. She will no longer be free to choose to seek after God until she has found Him Savior, although He will continue seeking her.

"Does your fiancé have a spiritual consciousness? Would he be interested in Bible study?" was my first question.

"I don't think so," she half-whispered.

"Would you both like to come here to our house several times before the wedding? We could play games together, talk together, and it would give you time to know each other better. We would be very happy if you would come."

"We have been together three times," she said hopelessly, "but we have nothing to say to each other."

Then Doyle told her we would be willing to go to her supervisor to represent her viewpoint, clearly state her fears, and ask for a postponement of the wedding until she is emotionally ready for it. She hesitated. Her voice broke. We could tell our concern and sympathy were almost too much for her. "But I think it is already too late. Things have gone too far to do anything now."

"Miss Yanai," I said, "your parents love you, don't they?"

"Yes."

"Well, couldn't you go to them and open your heart like you have to us? Surely they wouldn't force you into this against your will."

"But I have talked to them. When I object, they say—everyone says—'Don't fret, it is all right; he is a good person, accept, accept. You are now 23 and it is time.' There is nothing more I can say to them. My parents have only met him and his family once and I do not think it is possible to know for sure with no more contact that that."

She was weeping silently.

I asked as gently as I could, "Yanai San, if you could realize your ideal in marriage, what would it be?"

She answered immediately, "I want to wait two or three more years; then I would like to marry a college graduate, someone who is a teacher, too. We could understand each other's problems and help each other."

We all sat without speaking for a few moments. Then we asked the most important question of all. "Are you a Christian?"

(Continued on next page)

"No," she said, "I'm not that far yet."

"Do you believe in God?"

"I want to believe," she answered clearly and simply.

"Then let's pray together and take this problem to Him. But when we pray for help, we must be willing to obey God's will when He makes it known to us."

She assented and we all three prayed in tears. It was late, time for her to return to her boardinghouse. At the door she paused. "I could not have talked to any Japanese person as I have talked to you tonight. I wanted to come to you before but I got so busy . . ." And she was gone.

Afterthoughts:

It would take too long to explain all the hidden pressures in Japanese society that are forcing Miss Yanai against her will into a marriage she is not ready for. It may well be that the young man is a fine person. But this is no way to enter the most complicated and demanding relationship of human social life. And in Japan, for a girl, it may easily be the most circumscribing of relationships also.

There she was, near the Kingdom, but not quite yet a believer born by the Spirit. And to all purposes, she is already forced into a marriage that will set the pattern for the rest of her life unless a miracle occurs.

But she is doing what seems to the best of her knowledge to be right. Can it be that she, in her honoring of her parents and others in authority, is closer to God's way of doing things than many Christian young people who misuse the responsibility of making their own choice?

God finds no situation too difficult to penetrate and redeem. He can use her spiritual hunger to give witness to Jesus Christ in the family she will enter. But it is a lonely, difficult road she walks.

I think of the Rich Young Ruler of another time and country. Jesus, seeing him, loved him. We know something of what Jesus must have felt.

Meet C. Ray Heisey

(Continued from page ten)

ing and was ordained in 1925. His years in the ministry include sharing in a multiple ministry for fifteen years in Southern Ohio, then pastoral service of one year at Pleasant Hill, Ohio; seven years at Upland, California; five years at Elizabethtown, Pa., and is now entering a second term of service at Conoy.

In 1924 he was married to Miss Lista Martin. They have one son, Chester, manager of the bookstore in Bulawayo, South Africa; a daughter, Mrs. Doyle Book, missionary to Japan; and two daughters, Mrs. Robert Lehman and Mrs. George Hostetler, Upland, California, active in the Chino and Upland congregations.

Brother Heisey attended both Messiah and Upland Colleges, receiving his A.B. from Upland. In Ohio he taught school for seventeen years, supporting his family while serving in the ministry.

He has an excellent taste for good and wholesome reading. This has broadened his concepts, enabling him to produce an effective teaching and expository ministry. His type of presentation is greatly needed in our generation. May he be used of God for many more years.

E. J. Swalm

CHURCH NEWS

BULLETIN-BITS

Refton, Pa., held a dedication service for added facilities, Sunday afternoon, May 26. Dr. C. N. Hostetter, Jr., the Refton pastor forty years ago, was guest speaker.

Manor, Pa., sponsored a Community Sunday, April 21. They report the largest attendance for any regular Sunday morning service, 238.

Antrim, Pa., conducted their annual spring Love Feast May 18 and 19. Rev. Paul Hill, Superintendent of the mission in Bronx, New York City, was the guest speaker.

Rosebank, Ontario, reports overflow attendance for their dedication service Sunday, April 28. A new Sunday school annex was added and the existing sanctuary enlarged and rearranged.

Bishop Henry Ginder spoke in the morning worship service at Manor, Pa., May 12. The same evening, Dr. and Mrs. Lowell Mann, on furlough from India, presented the service.

Upland, California, reports ground breaking service for the new Fellowship Hall, Sunday afternoon, May 12.

Chambersburg, Pa., reports an attendance of 431 Centennial Sunday. More than \$1500 was received in the offering. The Centennial message was given by retired missionary, Rev. Walter O. Winger.

The Fairland Senior Choir, directed by Alfred Brandt, presented the Easter cantata "He That Liveth," at the Avon E.U.B. Church, Sunday evening, April 28.

A Father and Son dinner was held with seventy-five present and Dr. Beiri as guest speaker, and a Mother and Daughter dinner with one hundred seventeen present and Mrs. Richard Witmer as speaker, were featured recently by the Manor congregation, Pa.

The Allegheny Echo reports the resignation of Pastor Barton Starr, Mowersville, Pa., effective this summer.

Dr. Derwin Dimerling, New Kingston, Pa., was guest speaker for the Men's Fellowship at New Guilford, Pa., Thursday evening, May 2.

Jack Yost conducted special services at Bellevue Park Church, May 5-12.

MOUNT ROCK, PA.

A husband and wife of a family of nine were saved during our revival services in February. Bishop Charlie B. Byers served as evangelist. His heart-searching messages were a challenge, resulting in conviction.

During the revival services the Messiah College Choral Society was present for one of the morning worship services, presenting a program of gospel music. Brother Byers followed the musical program with a short message.

The M.G.M. Men's Fellowship had a dinner meeting in the banquet hall of the National Bank, Shippensburg, March 16. Dr. Asa W. Climenhaga was guest speaker.

There were fourteen who received the rite of water baptism on Good Friday and fifteen who became members of the church on Easter Sunday morning. Miss Evelyn Poe, under the direction of the WMPC spoke in a recent Wednesday evening prayer meeting. She spoke and showed slides of her recent year in Beirut, Lebanon.

On Centennial Sunday, April 28, Rev. John H. Martin was our guest speaker and Mrs. Martin gave an interesting flannelgraph talk on the history of the Sunday School Movement in our brotherhood. Music was supplied by the Gospel Aires Quartette.

Glen Smith, now assistant pastor of the church at Moreno, California, was present March 24 and spoke of the work of the San Francisco Life Line Mission. The same Sunday, the evening service was under the direction of a gospel team from Messiah College.

Anna M. Grove

DEARBORN, MICHIGAN

Centennial Sunday, April 28, we reached an all-time high in Sunday school attendance. We exceeded the goal of one hundred seventeen by reaching one hundred thirty-one.

The theme "Don't You Be the Missing Link" was used throughout the month of April. The name of each attendant was placed on a strip



Dearborn Pastor, Maurice Bender, left; Earl Kitchen, S. S. Sup't., right; note the paper chain.

of paper. These were then joined in a chain of one hundred seventeen to reach the desired length. It was most encouraging for the chain to reach farther than was intended. Our previous Sunday school record was one hundred and six.

William Jones was recently elected and consecrated as a deacon. He is the first deacon in this new congregation.

Rev. Elam Dohner conducted ten days of special services in February. The messages were used of the Lord to the salvation of some and a deeper walk with the Lord on the part of others. Mrs. Herne used figurines and scenery which she had made to present the truth of Holy Week and Easter to the children. This was an impressive presentation resulting in some twenty making confession for Christ.



Dearborn Children's Choir

Other speakers in the Dearborn church included Rev. Albert Engle, Bishop Carl Ulery and Earl Kitchen, who serves as lay minister and Sunday school superintendent.

A Men's Fellowship breakfast was held at the church recently. Bishop Carl Ulery spoke, emphasizing activities being carried on by other Men's Fellowship groups. We appreciated some of the brethren who came from the Leonard congregation.

Eloise Bender & Earl Kitchen

CARLISLE, PA.

The deeper life was emphasized covering five areas of concern during the month of March. Rev. D. K. Reisinger of Gospel Light Publications spoke to the Christian workers; Elbert Smith, Messiah College presented the special message to church youth; Mrs. Elizabeth Butters, World Wide Evangelistic Crusades spoke to the families; Rev. and Mrs. Charles Engle emphasized what should be our Christian concern for others; and then on the last Sunday, Rev. Clark Hock, pastor at Fairland, Pa., spoke on the deeper life, a must for every Christian.

Centennial Sunday, April 28, was a time of interesting recollection. Seven members presently attending the Carlisle church can recall worship and Sunday school at the first point of meeting in Carlisle. Another point of interest was the presence of Jesse Lehman who has served in the Sunday school as superintendent or as a Sunday school teacher for more than fifty years.

Colonel Grandville Sharpe, President of the Protestant Men of the Post from the Carlisle barracks, was guest speaker for a recent get-together for the boys of the Christian Service Brigade with their parents. Following a turkey dinner on March 19, Colonel Sharpe gave a most challenging and interesting talk on marking your child for Christ.

The Pioneer Girls Executive Committee sponsored a Mother-Daughter Banquet the evening of May 14. Pictures and club happenings were featured as a part of the evening's program.

Easter Sunday, sixteen were received into the membership of the church.

ANTRIM, PA.

The Christ's Crusaders from New Guilford were with us Sunday, March 24 and presented a program. Earlier this year our Christ's Crusaders group had charge of a morning worship service. A noon meal was served in the basement with Rev. Ralph Wenger presenting a meditation.

Missionary interests were presented by Mildred Myers, Marshall Poe, Becky Hossler and Rev. Henry N. Hostetter. Rev. Charles Rife, pastor at New Guilford served as our evangelist for revival services. We thank the Lord for new-found victories. Two brethren, Roy Brake and Ray Gible, were chosen at our annual council to serve as deacons.

During the month of April an Easter program entitled "The Conqueror" was given in reading and song. Centennial Sunday, April 28, was also emphasized as Home Coming Sunday. Many former Sunday school attendants were present.

L. A. O.

HANOVER, PENNSYLVANIA

A Home Coming service was held April 7. Pastor Paul Martin, Jr.; Benton Junkins; Bishop Henry A. Ginder; Rev. Roger Witter; Clair Markle and Rev. William Rosenberry were guest speakers for the day. This was a day of blessing and fellowship.

Home Coming Sunday was followed by a two week revival meeting. Rev. Harry Hock, Leonard, Michigan, served as evangelist. Many sought the Lord at an altar of prayer for cleansing of sin from their lives or for a closer walk with Him. These meetings linger in our memory.

Other activities in the congregation included a child dedication service April 14; special music by the Gospel Tones from Chambersburg; Rev. Paul Hill and a group of V-Sers from New York City presented a program; and John Brubaker, Elizabethtown, Pa., showed slides in the parsonage basement concerning his recent work and stay in Berlin.

Rev. William L. Rosenberry and the Melody Sisters presented a program Wednesday evening April 24. A ten-day meeting is planned June 20-30 with Rev. H. E. Darnell, Vivian, Louisiana as evangelist.

ZION CHURCH DEDICATES CHURCH ADDITION

With the Centennial observance of Sunday school, the Zion church, rural Abilene, Kansas, held a dedication service for newly-added facilities. Following Centennial observances in the 9:30 and 10:30 A.M. services, there was a Home Coming basket dinner in the new church basement.

The dedication service was held at 2:00 P.M. with a capacity crowd of church and community folks. Alvin C. Burkholder, Bishop of the Mid-West Conference, presented the dedication sermon. Dean A. Haffa, Chairman of the Building Committee, and S. F. Minter, Committee Treasurer, reported on their respective phases of the building program. The Junior Choir presented several numbers suitable for the occasion.

The ritual of dedication was directed by the pastor, Henry N. Miller, who also received the keys as a representative of the congregation. Other ministers participating in the program included Rev. M. M. Book and Rev. C. A.

Frey, Sr., both of whom had earlier served as ministers of the Zion church. The Methodist pastor of the nearby church at Talmage, Rev. Fred Houston, had part in the program.

The new church addition is a twelve hundred square foot unit, built largely by members of the congregation in a five months period since the ground-breaking in November. A nursery, rest rooms, class rooms and a pastor's study with full basement to be used as classroom and the youth fellowship center are provided in the new addition.

Other members on the Building Committee included Harold Hoover, J. Albert Frey, Mahlon Engle, Mrs. Eldon Noel, Mrs. Myron Lady and the pastor, Henry N. Miller.

It is the desire and prayer of the congregation that these newly added facilities will be one more means of meeting the seventy-five-year-old goals of the Zion church.

DALLAS CENTER, IOWA

Centennial Sunday, April 28, our former Bishop, Ray Witter, was guest speaker. Our Sunday school attendance was sixty-nine, compared to an average attendance of fifty in 1962. Seventy-five were present for the morning worship service and between ninety and one hundred enjoyed a basket lunch at noon. A Home Coming Service was held in the afternoon. Present was Mrs. Lily Eikenberry, eighty-five, the one living daughter of the first preacher, John Hawbaker.

The community Good Friday service sponsored by five churches was held in our church. The Des Moines congregation joined with us in a pre-Easter Communion Service.

There were eight denominations represented one evening during our revival services conducted by Rev. Luke L. Keefer. The services were better attended than usual with the message on Holiness being well presented and well received. The town had been covered with announcements by the Christ's Crusaders group the Sunday preceding the revival.

For Christ's Crusaders Day the young people shared in the morning service, sponsored a basket luncheon for the congregation, presented a sample quiz in preparation for the play-offs and assisted Rev. John Keller with a service at the Bethel Mission in Des Moines.

One thirteen-year-old girl was among nine who read the Bible through in 1962.

Mrs. Richard Lilly

CANADIAN REGIONAL CONFERENCE

The Conference, held in the Heise Hill Church near Gormley, acted favorably on a petition for Bishop E. J. Swalm to write a book. The book, which is to be historical and autobiographical, is to include not only Brother Swalm's services and observations within our own brotherhood, but also his many wider church contacts. The Conference approved the appointment of a committee who is to work with him in the preparation and publication of the book.

While the churches in Ontario have operated under a provincial charter since 1933, it was decided at this Regional Conference to make application for a federal charter for the Brethren in Christ Church in Canada. This would give legal status to the churches in Saskatchewan and also pave the way for expansion into other provinces.

A consideration was also before the Conference to relocate the headquarters for the Canadian Conference, giving some thought to locating it in Hamilton, Ontario, an area quite central to the churches in Ontario. The pastor of the Heise Hill congregation, William Vanderbent, was elected Assistant Moderator for the Conference Year 1964.

Births

BYERS—John Victor, born to Mr. and Mrs. Adam Byers, April 26, 1963, Antrim congregation, Pa.

CRONK—Jeffrey Allan, fifth child, born January 31, 1963, to Mr. and Mrs. Raymond Cronk, Cheapside congregation, Ontario.

JONES—Roger William, eighth child, born April 6, 1963, to Mr. and Mrs. Maynard Jones, Cheapside congregation, Ontario.

LOFTHOUSE—Kristine Marie, fifth daughter, born March 12, 1963, to Mr. and Mrs. Alvin Lofthouse, Cheapside congregation, Ontario.

MARSHALL—Pamela Gwendolyn, third child, born to Mr. and Mrs. Richard Marshall, April 26, 1963, Cheapside congregation, Ontario.

MOUNTZ—Colleen Ann, born to Mr. and Mrs. Luther Mountz, Jr., April 18, 1963, Carlisle congregation, Pa.

OCKER—Wayne LeRoy, born to Mr. and Mrs. Wayne Ocker, February 17, 1933, Antrim congregation, Pa.

SISCO—Bradley Dean, born to Mr. and Mrs. Harold Sisco, April 28, 1963, Manor congregation, Pa.

TAYLOR—Paul David, born April 5, 1963, to Mr. and Mrs. Paul Taylor, Waynesboro congregation, Pennsylvania.

WEAVER—Victor Hiram, sixth child, born March 19, 1963, to Mr. and Mrs. Milton Weaver, Cheapside congregation, Ontario.

Weddings

BERT-GRAHAM—Miss Freida Graham, daughter of Mr. and Mrs. Aaron Graham, Shippensburg, Pa., became the bride of Mr. Daniel J. Bert, son of Mr. and Mrs. John S. Bert, Newburg, Pa., April 6, 1963. The ceremony was performed in the Green Springs Brethren in Christ Church by Rev. Thomas A. Bouch.

GILMORE-KIRSTEIN—Miss Dollie Mae Kirstein, daughter of Mr. and Mrs. Henry Kirstein, Wainfleet, Ontario, became the bride of Mr. Glenn Arthur Gilmore, son of Mr. and Mrs. James Gilmore, Lowbanks, Ontario, May 4, 1963. The ceremony was performed by Rev. Edward Gilmore in the Church of Christ, Wainfleet, Ontario.

HARR-ECKERT—Miss Buelah Eckert was united in marriage to Mr. Harold Harr, April 7, 1963. The ceremony was performed in the Carlisle Brethren in Christ Church.

KELLER-MILLER—Miss Constance Fay Miller, daughter of Mr. and Mrs. Melchor Miller, Greencastle, Pa., became the bride of Harold Keller, April 7, 1963. The ceremony was performed in the Antrim Brethren in Christ Church. Pastor Harvey Musser officiated.

WENGER-COOK—Miss Judith Cook, daughter of Mr. and Mrs. Charles Cook, Chambersburg, Pennsylvania, became the bride of Mr. Ronald Wenger, Chambersburg, Pennsylvania, March 30, 1963. The ceremony was performed at the Chambersburg Brethren in Christ Church. The pastor, Glenn A. Ginder, performed the ceremony.

WINGERT-KISER—Miss Ruby Jackylon Kiser, daughter of Mr. and Mrs. Jack Kiser, Chambersburg, Pennsylvania, became the bride of Mr. Ray Alvin Wingert, son of Mr. and Mrs. Merle I. Wingert, Chambersburg, Pennsylvania, April 6, 1963. The ceremony was performed at the Chambersburg Brethren in Christ Church by the pastor, Rev. Glenn A. Ginder.

Obituaries

BEMESDERFER—Harriet Bemederfer, born July 25, 1869, Lancaster County, Pennsylvania, passed away at the Messiah Home, Harrisburg, Pennsylvania, May 2, 1963.

She was a faithful member of the Brethren in Christ for many years and a resident of the Messiah Home for nearly twenty years. Of late years unable to attend church services in the Chapel, she always showed a radiant Christian spirit and maintained a close walk with God.

She is survived by a brother-in-law and a sister-in-law. Funeral services were held at the Messiah Home and the East Petersburg Mennonite Church. H. H. Brubaker, Glenn A. Hensel and James Sechrist officiated. Burial was in the adjoining cemetery.

MILLER—Brian Lynn Miller, born September 3, 1962, passed away at his home April 10, 1963. Surviving are his parents, Mr. and Mrs. Melchor Miller, Greencastle, Pa., and twelve brothers and sisters. Funeral services were held at the Zimmerman Funeral Home in charge of Rev. Harvey Musser.

MISNER—Eunice Brooks Misner, born September 14, 1914, passed away April 10, 1963, in Canton, Ohio. She was a member of the Valley Chapel congregation for six years, and was very active in Sunday School and church work.

She is survived by her husband, William Misner, and one son, Gregory Misner. She is also survived by two sisters and two brothers.

Funeral services were held in the Valley Chapel Church with the pastor, Marion Heisey officiating, assisted by Henry P. Heisey. Interment was in the adjoining cemetery.

PEPPERMAN—Olive E. Pepperman, born November 14, 1882, passed away April 22, 1963, at the Messiah Home, Harrisburg, Pa. She is survived by three sisters and one brother.

She was a devoted member of the Brethren in Christ Church, being a member of the Fox Hollow congregation, Montoursville, Pa., before coming to the Messiah Home.

Her sudden passing was a great shock to the Home family. She was the "Dorcas" of the Messiah Home and it can be truly said of her as it was of the Dorcas of old, "This woman was full of good works . . . and all the widows stood by him weeping and showing the coats and garments which Dorcas had made . . ."

Funeral services were held at Messiah Home. Rev. H. H. Brubaker and Rev. I. O. Musser officiated. Burial was in the Jersey Shore Cemetery, Jersey Shore, Pa.

MCC News

COMMISSIONING SERVICE HELD FOR THIRTEEN MCC WORKERS

AKRON, PA., (MCC)—On April 28 a commissioning service was held at Crossroads Brethren in Christ Church, Mt. Joy, Pa., for the MCC April orientation school. There were 13 participants in the school, which was held from April 17-30.

The commissioning service included an address by H. H. Brubaker, executive secretary of General Conference of the Brethren in Christ Church. The charge and prayer were given by Edgar Stoesz, director of MCC Voluntary Service.

Five men have entered the Pax program. David Herr, East Earl, Pa., and William Nice, Harleysville, Pa., are going to Europe, where they will be given specific assignments. Going to Bolivia are Abe Dyck, Grande Prairie, Alta., and Arthur Siemens, Plum Coulee, Man. Marvin Schrock, Metamora, Ill., is assigned to Pakistan.

In the Voluntary Service assignments, two persons are assigned to Haiti, but are being detained temporarily due to political upheaval. They are Paul Derstine, Souderton, Pa., and Mary Woelk, Grand Forks, B. C. Assigned to Junior Village are Audrey Gusler, Midland, Mich., and Martin Reimer, Meade, Kan. John and Elsie Giesbrecht, Yarrow, B. C., will be serving at Boys Village.

In the relief program, Mary Zacharias, Winkler, Man., is going to Paraguay. Glen Baughman, Bloomfield, Iowa, will serve as office manager at Akron headquarters.

SEVENTH ANNUAL RELIEF SALE YIELDS \$11,000

AKRON, PA. (MCC)—For seven years the three neighboring counties of Berks, Chester and Lancaster have combined to promote a relief sale which provides money for overseas relief. The money will be used in MCC's program of relief to needy overseas countries. This year's sale, held on April 13, amounted to over \$11,000.

Items which were sold and auctioned at the sale were contributed by individuals and businesses. Household goods, farm tools and furniture were typical of the items sold at the auction.

Women's groups provided most of the food which was sold at the food stand. The food sales alone amounted to over \$2,000. Another attraction was a tent full of lovely handmade quilts of varying colors and designs. Interest in these was very high, and one quilt brought \$205. Rugs and quilts together brought over \$2,600.

The success of the sale was largely due to the donated time and labor of many individuals who helped to plan or publicize the sale. Ralph Hertzler, Morgantown, on whose farm the sale is held each year, serves as vice-chairman of the Tri-County Relief Committee. Other officers include M. S. Sensening, chairman; Paul Hoover, treasurer; Allen Musser, secretary; and Milford Hertzler, publicity director.

News Items

INDIAN METHODISTS PROTEST BRINKLEY TELECAST

LUCKNOW, INDIA (EP)—An Indian Methodist magazine charged here that a recent David Brinkley TV program in the United States did

World Missions

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David Climenhaga
Miss Velma Brillinger

SOUTHERN RHODESIA

Matopo Book Room: *P.O. Box 554, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Chester Heisey

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Jacob R. Shenk
Rev. and Mrs. Mervin A. Brubaker
Mr. and Mrs. Robert T. Mann*
Miss Miriam Frey*
Miss Nancy Kreider
Miss Erma Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters
James Shelley*

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Frederic L. Holland

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. Glenn C. Frey
Mr. and Mrs. Lyle Rosenberger*
Ronald Garling*
Miss Miriam Heise
Miss Ruth Hock
Miss Erma Mann
Miss Edith E. Miller
Miss Lois Jean Sider*
Miss Edna M. Switzer

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Ruth Gettle*
Miss Evelyn Noel

Mtshabezi Outstations: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Alvin J. Book

Phumula Mission (West Gwaai S.N.A.): *P. O. Tjlotjo, Southern Rhodesia, Africa*
Rev. and Mrs. George Bundy

Phumula Mission Hospital: *P. O. Tjlotjo, Southern Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Mission Staff:
Rev. and Mrs. Albert R. Harvey
Rev. and Mrs. Carl Ginder
Miss Mary C. Engle
Samuel King*
Carl Knepper*
Miss Martha Lady

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Titus Books
Miss F. Mabel Frey

Wanezi Outstations: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Joseph Ginder

Youngways Hostel (for missionary children): *40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Ira M. Stern
Miss Donna Zook*

NORTHERN RHODESIA

Nahumba Mission and N. R. Bishop's Residence: *P. O. Box 173, Choma, Northern Rhodesia, Africa*
Bishop and Mrs. J. Earl Musser
Mr. Stephen Fisher*
Mr. Dale E. Hess*

Choma Secondary School: *P. O. Box 139, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. A. Graybill Brubaker

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Mission Staff:
Rev. and Mrs. George Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish
Earl Lebo*

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Dr. and Mrs. Alvan E. Thuma
Dr. and Mrs. Robert K. Worman
Miss Mary E. Heisey
Miss Edna E. Lehman

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*
Rev. and Mrs. H. Frank Kipe
Miss Ruth Hunt
Miss Anna Kettering
Miss Fannie Longenecker

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. Keith Ulery
Miss Gladys Lehman

*1-W and voluntary service

India

General Superintendent's Residence, Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*
Rev. and Mrs. William R. Hoke
Miss Esther G. Book

Barjora Mission: *P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India*
Rev. and Mrs. Arthur L. Pye
Miss Beulah Arnold

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*
Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*
Rev. William R. Hoke

Delhi Mission: *III M-24 Lajput Nagar, New Delhi, India*

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, *P. O. Landour, Mussoorie, U. P., India*
Miss Mary E. Stoner

Japan

11 Tokaichi, Hagi-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Peter A. Willms
1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Doyle C. Book

Cuba

Cuatro Caminos, Habana Province, Cuba
Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

Missionaries on Furlough
Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Mrs. Kenneth Bulgrien, Box 54, 1940 Lakeville Road, Oxford, Michigan.

Rev. and Mrs. Charles E. Engle, c/o Raymond Miller, Jonestown, Pa.

Rev. and Mrs. John W. Graybill, c/o Wesley Graybill, R. 1, Annville, Pa.

Rev. and Mrs. Amos Dick, Grantham, Penna.

Miss Mildred Myers, R. 2, Greencastle, Pa., c/o Charles Myers.

Miss Erma Hare, Allen, Pa., c/o Loy Hare.

* Miss Anna Graybill, c/o Mrs. Sara Graybill, R. 2, Hershey, Pa.

Rev. and Mrs. J. Elwood Hershey, c/o Clyde Hershey, R. 3, Troy, Ohio

Miss Norma Brubaker, 103 N. Hazel St., Manheim, Pa.

Rev. and Mrs. Donald Zook, c/o Rev. Roy W. Zook, R. 2, Hollidaysburg, Pa.

Rev. and Mrs. J. Robert Lehman, 606 Water Street, Florin, Pa. (Tel. Mt. Joy 653-9456)

Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (*Trans World Radio*)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (*Women's Missionary Union*)

Miss Anna R. Engle, Brook House, Brook Street, Brooklyn, Pretoria, South Africa (*Evangelical Alliance Mission*)

Miss Beulah Heisey, Village-Tsakones, Aridea-Nomos Pellis, Greece (*Mennonite Central Committee*)

Dr. Henry Kreider, CCSA Dispensaire, Zoui, Khenchela, BP #4, Algeria (*Mennonite Central Committee*)

Mr. and Mrs. Walter Martin, Box 208, Jerusalem, (via Amman), Hashemite, Jordan (*Mennonite Central Committee*)

Mr. and Mrs. Lorne Reugg, Box 1151, Amman, Hashemite, Jordan (*Mennonite Central Committee*)

Miss Lois Raser, Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (*Mexican Evangelistic Mission*)

Rev. and Mrs. Joe B. Smith, "Anand Bha-wan," 5/3 Roop Nagar, Delhi, India (*Go-Ye Fellowship*)

Mr. and Mrs. Norman Wingert, B.P. 461, Usumbura, Burundi, Africa (*World Relief Commission*)

Mr. and Mrs. Carl Wolgemuth, c/o E. W. Hatcher, Ixtapa, Chiapas, Mexico (*Wycliffe Bible Translators*)

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, P. O. Box 231,

Elizabethtown, Pennsylvania

not present an accurate picture of the caste system in India.

The *Indian Witness* noted that Indian government officials have lodged a protest about the program which appeared on David Brinkley's Journal, March 3, over the NBC network.

The *Witness* said the film "has been severely criticized in the press in this country as 'the worst anti-Indian propaganda America has seen in recent times.'"

Describing the program, the *Witness* continued:

"It is said to depict untouchability in India in the form of denial of water from a common well to 'low' caste people, their segregation from other castes in villages, the picture of a restaurant named 'Brahmin's coffee club' . . . all the scenes being staged ones, not actual pictures but illustrative . . ."

Regarding the Brahmin's coffee club, the magazine said this is a place "where the cooks are Brahmins, where the fare is vegetarian and where people of all castes eat. There is no public place in India which is closed to any caste group . . ."

VATICAN PAPER PRAISES KIM NOVAK FOR MODESTY STAND

VATICAN CITY (EP)—American film star Kim Novak has been commended by *Osservatore Romano*, Vatican City newspaper, for taking a stand in favor of modesty.

The actress walked out of the movie, "Of Human Bondage," which was being filmed in Dublin, Ireland, in protest against a demand that she portray the main character as a totally evil woman and wear clothes she considered too revealing.

Osservatore Romano noted that disputes between stars and directors are not uncommon, but said that "this time it was not futile or without enlightenment."

"It is high time," it added, "that actors and actresses learn to defend themselves against producers who, for reasons of gain, don't respect their artistic and moral integrity."

NEHRU GUARANTEES FREEDOM OF RELIGIONS IN INDIA

RAIPUR, INDIA (EP)—Christian leaders have applauded a statement from Prime Minister Nehru that India would remain a nation in which the followers of all religions would enjoy equal opportunities to practice their faiths.

Addressing a public meeting, Mr. Nehru said: "India will never become a nation purely of Hindus. Those who talk of making her a Hindu nation are only imitating the leaders of Pakistan who seek to make that country an Islamic state."

"India has been and will be a country where everyone, irrespective of his religion, will be able to live peacefully and follow his religion."

FELLOWSHIP OF RECONCILIATION ASSAILS U.S. EFFORTS TO CURTAIL TRADE WITH CUBA

NYACK, N. Y. (EP)—The Fellowship of Reconciliation, a pacifist group, has issued a statement here denouncing as "immoral and inhumane" U.S. efforts to reduce the flow of trade to Cuba.

It asserted that many of the ships affected "carry only food to the island, whose one-crop economy marks such importation necessary for life."

"Whatever may be said of the unilateral blockade against military weapons," the statement declared, "there can be no moral or humanitarian sanction for the denial of food and medicine as a weapon in our struggle with the Cuban government."

The FOR also criticized the U.S. for seeking "vigorously to dissuade" the United Nations

from supporting an agricultural research station in Cuba. At the same time it applauded America's endorsement of the United Nations-sponsored World Freedom from Hunger Campaign.

FCC TURNS DOWN ATHEIST WHO HAD PETITIONED FOR AIR TIME

WASHINGTON, D. C. (EP)—The Federal Communications Commission (FCC) has again rejected the petition of a California atheist who had asked the federal agency to deny license renewal to San Francisco radio station KNBR.

Robert H. Scott, of Saratoga, Calif., had petitioned the FCC to deny the NBC station's request for license renewal on grounds that it had refused him time to talk in support of atheism.

In rejecting his petition, the FCC said Mr. Scott's claims were "without substantive merit" and that he had raised arguments similar to those in previous petitions he submitted to the agency.

The FCC ruled previously that the station had not denied presentation of a controversial issue of public importance in refusing Mr. Scott air time.

JAZZ TRIO AT YALE WORSHIP SERVICE

NEW HAVEN, CONN. (EP)—A feature of Yale Divinity School's Student Arts Festival was a worship service in Marquand Chapel conducted by a Protestant Episcopal minister—to the accompaniment of a professional jazz trio.

During the service, progressive jazz improvisations and the liturgy played equal and interdependent roles. Celebrant was the Rev. Randolph C. Miller, professor of Christian education at Yale.

The service was put together from classical Protestant sources by Prof. Miller and Thomas W. Vaughn, a Yale divinity student and professional jazz pianist. A basic musical score for each part of the service was composed by Mr. Vaughn and Charley Smith, a drummer. The third musician in the service was Joseph Bianco, a string bass player.

Improvising on occasions, the musicians played either alone or as background for the celebrant. Some portions of the service were not accompanied by music.

Prof. Miller, an authority on the relationship of early jazz to religion, owns an extensive collection of jazz recordings. He uses this collection to illustrate a lecture on "Theology of Jazz" which he has given to youth groups around the country for 15 years.

MINISTER CHARGES "COWARDICE" IN SUNDAY LAW REFERENDUM

OCEAN CITY, N. J. (EP)—When officials of the seashore resort decided to put a controversial Sunday closing law to popular vote, a minister promptly accused them of cowardice.

The furor began when the Board of Commissioners announced it would submit for referendum in the May 14 general election.

The Rev. Paul A. Friedrich, pastor of First Methodist church and president of the Ocean City Ministerial Association, expressed bitter disappointment and appealed for the bill's passage.

"It is a sign of weakness and cowardice on your part," Mr. Friedrich charged. "I think you are ducking the issue."

Commissioner B. Thomas Waldman, acting mayor, said: "We have listened to many individuals and groups concerning the proposed revision of Ordinance 110 . . . There seems to be a considerable difference of opinion among some of our citizens. Under the circumstances, I feel the only democratic way in which to solve the problem is to submit the issue to the people at a referendum."

The 40-year-old-current law bans sale of all merchandise except "essentials." Its legality is under fire in a court suit brought by a group of Boardwalk merchants, who claim it is not enforced. The revisions backed by the clergymen would liberalize it by allowing Sunday sale of many vacation and recreation items, including souvenirs, post cards, beach balls, tobacco, fishing and bathing equipment, and greeting cards. It would also permit Sunday rentals of beach chairs and umbrellas, cabanas, bicycles, water skis, boats, and outboard motors.

BILLY GRAHAM DEDICATES NEW CENTER; SAYS WORK "WILL GO RIGHT ON"

MINNEAPOLIS, MINN. (EP)—Evangelist Billy Graham, speaking at dedication of his vastly-expanded world headquarters here, said his work "will go right on" should he die or find it impossible to continue.

"God is not limited to one man," he declared, mentioning the success his team had without him during recent crusades in the Orient.

The 44-year-old-evangelist disclosed he plans to devote most of his efforts to this country for the next two to three years after some summer meetings in Europe.

"One of the great mission fields in the world is in the United States and in its churches," he commented.

The evangelist defended the size of his association's budget—\$6 million a year—by pointing out it is less than the government spends on one bomber and only a fraction of what is gambled in a week at the Santa Anita race track.

The association, first located in rented quarters, now occupies three of its own buildings—all connected by underground tunnel and alley bridge.

They provide 150,000 square feet of space, more than double what the association had two years ago, he noted.

George M. Wilson, executive vice-president of the Graham Association, said the expanded quarters were needed to house the activities of the rapidly growing publication—*Decision*—which now has a circulation of 1,500,000.

NSSA NAMES DIRECTOR OF PROMOTION

CHICAGO (EP)—The Reverend Richard W. Cooke, pastor of the United Evangelical Church of the Deaf, Portland, Oregon, has accepted a position with the National Sunday School Association, headquartered here.

As Director of Promotion, he will assist Dr. Clate Risley, NSSA Executive Secretary, in supervising the current program of Citizens for Sunday School. (Governor Mark Hatfield is the National Chairman of Citizens for Sunday School.) Mr. Cooke's duties will also include the annual NSSA membership drive.